

ملخص

سعيد حليم باشا مصلحا إسلامياً

د . محمد السعيد جمال الدين *

أمير مصري، حفيد محمد علي باشا، ولد بالقاهرة سنة ١٨٦٢، وتلقى بها تعليمه الأولي، فُلِّقَ العربية والفارسية والفرنسية والإنجليزية والتركية. ثم انتقل إلى استانبول سنة ١٨٨٨ حيث عيِّنَ عضواً بمجلس الشورى، وكان على صلة طيبة بجمعية تركيا الفتاة مما أثار عليه ثائرة السلطان عبد الحميد فعاد إلى مصر سنة ١٩٠٨ وغادرها في السنة نفسها إلى استانبول وأصبح وزيراً لخارجية الدولة العثمانية ثم رئيساً للوزراء (الصدر الأعظم). في سنة ١٩١٢ . وحين اشتعلت الحرب العالمية الأولى اضطر إلى التحالف مع ألمانيا ضد روسيا وبريطانيا وفرنسا. وإزاء تراجع القوات العثمانية في الجبهات العربية استقال من منصبه سنة ١٩١٧، ومع إعلان هزيمة تركيا نُفي إلى إيطاليا سنة ١٩١٩، وفي سنة ١٩٢١ لقي حتفه في روما حين أطلق عليه أرمني متعصب النار فأرداه قتيلاً .

كتب سعيد حليم معظم كتبه ومقالاته بالفرنسية، وترجمت هذه الأعمال إلى التركية، ومن أهمها كتابه الكبير «بحران لرمز». أي أزمتنا، ومن أهم مقالاته التي عرض فيها برنامجه للإصلاح الإسلامي ونشر بمجلة «الثقافة الإسلامية». التي تنشر في الهند بعنوان : «إصلاح المجتمع الإسلامي».

وكان سعيد حليم زعيماً لحركة الإصلاح الإسلامي في تركيا وهي الحركة التي ناهضت الاتجاه العلماني الذي كان يقوده مصطفى كمال أتاتورك وأنصاره، والذي دعا إلى الفصل بين الدين والدولة. لكن سعيد حليم قاد تياراً فكرياً يقدم الإسلام على أنه نموذج للحياة يجمع بين المثالية والواقعية، ومن ثم لا ينبغي الفصل بين الفكر والتطبيق .

ودعا سعيد حليم إلى تنقية الدين من الشوائب التي علقت به في عصور الانحطاط، كما دعا إلى التحول الشديد في الأخذ من الغرب، فلا يتبنى المبادئ الاجتماعية والأخلاقية الغربية أو يفضلها على مبادئ الشريعة الإسلامية، لأن قوانين الغرب قائمة على التفاضل والغلبة بينما شريعة الإسلام قائمة على الأخوة والمساواة.

References:

- 1 - Ekmaledin Ihsanoglu, Al Dawlat - Ul Othmaniyah, (Arabic), Istanbul, 1999 .
- 2 - Gamal - Al - Din, Resalat Al Kholoud, (Arabic) Cairo, 1974 .
- 3 - Gamal - Al- Din, Safahat Matwiyah Men Al Thaqafah Al Islamiyah (Arabic), Cairo, 1977.
- 4 - Iqbal, M. : Reconstruction of Religious Thought in Islam, Lahore, 1928 .
- 5 - Iqbal, M. : Javid Nameh. (Persian), Lahore, 1932.
- 6 - Ismail Kaza, Turkiye de Islamcilik Ducuncesi (Turkish), 1986.
- 7 - Lewis, Bernard, The Emergence of Modern Turkey. Oxford 1968.
- 8 - Said Haleem Pasha, The Late Prince, The Reform of Muslim Society. PP. 110 - 135 Islamic Culture (January 1927).
- 9 - Said Haleem Pasha, the Late Prince, Islamlashmak, Istanbul, 1337 A.H.
- 10 - Said Haleem Pasha, the Late Prince, Bohranlaremiz: (Turkish), Istanbul, 1335 - 1338 A.H.

Islam. As the global formula of scientific facts generate scientific national cultures, which, in turn, form the human knowledge, the global character of the facts of Islam generate sorts of superior national, moral and social ideals.

As Said Haleem criticized Muslims for their blind adoption of the West, he, in the same time, called them for reopening the way to independent reasoning "Ijtihad" on proper bases. Muslims' longing desire to imitate the West was termed by him as "innovation: tagadod" which contradicts the term "reconstruction". The reconstuctor liberates the religious thought from myths, while the innovator has nothing to do with religion, but bad luck imposes this innovator on a certain people, so, he uses his incapable mind to destroy every asset and the outcome is disastrous to the people.

Said Haleem gained a wide reputation within the Islamic World as a progressive intellectual, especially in the Indian Peninsula. Muhammad Iqbal, the renowned poet and intellectual, praised him in his book titled "Reconstruction of the religious thought in Islam" (1928) and employed his character in his Persian collection of poems titled "Gavidnamah" in 1932 to criticize non-religious trends within the Islamic World. Muhammad Iqbal put Said Haleem on an equal footing with Sayed Gamal Al-Din Al-Afghani (Asad Abadi) in awakening the Islamic Orient.

tarian republican regimes which were not based on Islamic consultative principles and in which scholars, experts and intellectuals did not occupy high profile positions within the ruler's administration. He was convinced that political thought of Contemporary Muslims has been decayed when it excluded "seeking the better" option and adopted regimes based on force subjugation and got the upper hand of the minority over the majority which resulted in classes conflicts and incongruity among the classes of the society.

Said Haleem was one of the most noticeable intellectuals who realized the global concept of Islam. So, he began his contemplation on the notion of pro-nationalism which he not only considered it as contradicting the core of Islam, but also contradicting the core of piety and form of barbarism and paganism. The spread of nationalism in the Islamic World led to the emergence of local moralities within the Islamic peoples which were affected by the prevailing myths prior to Islam within these peoples. This affected, in turn, the Islamic ideals of morality and society leading these ideals to be more Persian, Turkish or Arab than Islamic.

Said Haleem was of the opinion that local moralities of these people should be on the superior Islamic ideals. Consequently, as there is no English mathematics; German astronomy or French chemistry, there should not be Turkish, Arab, Persian or Indian

Said Haleem preferred the Islamic rule to Western political systems. He made comparisons between Heavenly and man-made laws. He argued that Heavenly laws are derived from Heavenly inspiration that cares of the good for all people without discrimination, while man-made laws are the output of the human way of thinking which lacks the comprehensive insight of the commonweal of human beings . Therefore, these man-made laws lead to the emergence of tyrant governments which make the human being a slave to another.

Islam freed man from slavery, provided man with all innovative work efforts and offered nobody the right to enslave others or have a dominant influence over others (Hakemyat). Allah is the sole ruler Who set rules and one should not accept any instructions for one's individual and social life from anybody but Allah, and should observe rules of Allah in all ways of life. Hence, freedom, brotherhood and equality are integrated parts of the society and no classes conflicts or national fanaticism should arise. Only the "group of people of good conduct" would emerge. As a result, goals and intentions would be unified, the government would gain peoples' support and respect as it would be regarded as a guardian to those goals and an ideal of morality and civilized principles and hegemony would be achieved between the individual and the society.

Said Haleem waged another wave of criticism against authori-

ing in which he waged wave of criticism against the collapse witnessed by Muslims when they excluded serious scientific studies and experiments. As a result, ignorance spread, myths controlled their lives and lacked the correct understanding of the religious beliefs. Closing the way of independent reasoning aggravated the situation leading to non-consistency between religious rules and progress requirements although Islamic concept calls for conformity in social life's rules.

Said Haleem was of the opinion that social corruption was like a tight chain. Ignorance led to political decline which, in turn, led to bankruptcy. As bankruptcy is the core of every moral deficiency, evils spread. The Prophet, peace be upon him, said that poverty is so much like infidelity.

In order to get rid of poverty and need, Muslims should exert every effort to acquire and absorb modern sciences and technologies as soon as possible.

In case there is a necessity for Muslims to learn methods of experiments and researches from the West, they should not adopt Western social and moral principles or prefer these principles to Islamic Jurisprudence (Shari'a) as Western laws were based on discrimination and superiority, while brotherhood is the base of Islamic Shari'a. Therefore, we should exert our efforts to enforce our Islamic Shari'a principles instead of abandoning them and seek for alternatives.

in Rome in the same year during which he was assassinated (1912). This book was titled "L'Institution politique dans le Societe Muslemene" and was republished in the form of an article in *L'Orient et L'Occident* under another title of "Notes pour servir ala reforme de Societe" which was translated by Molawey Abdullah into English and published in April 1927 issue of the *Islamic Culture* magazine which was published in India under the title of "The Reform of Muslim Society" and was translated several times into Urdu and published in separate issues .

Said Haleem was one of the leaders of the religious reform movement in the Ottoman State prior to the World War One. This movement was one of the most important streams against the movement which considered the State, not the Religion, as the pivotal element in the life of the nation and, consequently, a separation should have been done between religious and civil authorities.

But the Religious Reform Movement, represented by Said Haleem, argued that Islam combines idealism and realism, or theory and application, and that it contains a complete constitution covering all aspects of human activities such as beliefs, ethics and sociology and encompasses all aspects of individual and communal life. Hence, there should not be any separation between the religion and the state.

Said Haleem's writings reflect the core of his reformal think-

Then, he became the Foreign Minister in 1913 and the Prime Minister in the same year, thanks to the pressures practiced by the Society of Unification and Promotion over Sultan Muhammad Rashad to assign him as Prime Minister, while keeping the Foreign Ministry portfolio in the same time.

When world war One broke out, he declared non- alignment of Turkey, but he had to sign a coalition pact with Germany in 1914 owing to the Unionists' pressures and that led the Ottoman State to actually enter the war against Russia, Great Britain and France without being prepared for such a war .

Realizing the heavy losses on the Arab fronts in Syria, Iraq and Palestine, he resigned in February 1917. In 1919, he was exiled to Malta island. He was released in 1920 and chose to reside in Rome. In December 1921, a fanatic Armenian shot him dead in the Italian capital.

Said Haleem wrote most of his articles in French. These articles were translated into Turkish and published in a book under the title of "Bohranelermez" which means "Our Crises". Parts of that book have been published from 1916 up to 1919. The book contained several sections on the constitution, our intellectual crises, social crises, fanaticism, globalization of Islam "Islam Lashmak" and tradition. The well - known Turkish poet Muhammad Akef was one of the translators of his books .

His last book, and may be the most important, was published

Said Haleem Pasha as an Islamic Reformer

**D.r. Muhammad Al Said Gamal Al din*

Said Haleem Pasha, (1863 - 1921), was a Prime Minister (Al - Sadr Al A'azam). He was born in Cairo in 1863. He was the son of Haleem Pasha and the grandson' of Muhammad Ali Pasha, The founder of Al - A'alaweya Family in Egypt.

Said Haleem Pasha received his special primary education in Egypt where he learnt Arabic, Persian, French and English along with Turkish. Then, he moved to Istanbul in 1888 where he became a member in the State's Consultative Council. He was not in good terms with Sultan Abdul - Hameed 2 nd, due to Said's relations with Turkish Youth. He, then, preferred to return to Egypt and from there, he left to Europe where he provided intellectual and financial help to the Declaration of Parliamentary Rule.

Said Haleem Pasha returned to Istanbul via Egypt in 1908. He chaired the State's Consultative Council in 1912. He was delegated to negotiate with the Italian government over Tripoli war.

* Prof . Chairman of the Department of islamic languages Ain shams University